

11855  
T - Sree Krishna

Parabrahma Vicharana

BOOK III

Dwaraka Krishna

A - CH. Gopinatham, B.A.

CNO - 037518

1923







SREE KRISHNA

PARABRAHMA VICHARANA

BOOK III

Dwaraka Krishna

द्वारका कृष्ण

272

CH. GOPINATHAM, B.A.

Price : Rs. 8

Postage Extra







DWARAKA KRISHNA

द्वारका कृष्ण

विष्णु विद्यालय, म.प्र.  
मुंबई.

THE UNIVERSITY OF CHICAGO  
LIBRARY

PHYSICS

BY ARTHUR K. KEMP

1905

THE UNIVERSITY OF CHICAGO  
LIBRARY



**SREE KRISHNA**  
**PARABRAHMA VICHARANA**

BOOK III

**Dwaraka Krishna**

**द्वारका कृष्ण**

PART I

BY

**CH. GOPINATHAM, B.A.**

*Vakil, Ellore, Kistna District*

PUBLISHED BY THE AUTHOR

1923

ಶ್ರೀ ಕೃಷ್ಣ

ಪಾರಾಶರಾಚಾರ್ಯ ವಿಚಾರಾನು

ಪುಸ್ತಕ III

ದ್ವಾರಕಾ ಕೃಷ್ಣ

ಶ್ರೀಮದ್

ಪಾಠ I

*All Rights Reserved*

ಸೇರ್ಪಡೆ ಕ್ರಮಾಂಕ 037518

ದಿನಾಂಕ 31.10.1998

ಪು-ಕೃ
ಕಂಪ ೭

Printed by the Author

1998



TO  
THE LOTUS FEET  
OF  
**SREE PARTHASARATHI SWAMY**  
WHO HAS MANIFESTED HIMSELF  
AS  
**DWAPARA KRISHNA**  
AT  
**BRINDAYANA,** POPULARLY CALLED TRIPPLICANE  
THIS BOOK IS MOST HUMBLY  
AND  
REVERENTIALLY DEDICATED  
BY  
HIS MOST DEVOTED AND HUMBLE SERVANT  
AS A PIECE OF DIVINE HOMAGE







## CONTENTS

CHAPTER	PAGE
<p>I. . . . .</p> <p style="padding-left: 40px;">Lord Sree Krishna at Dwaraka. Life of Preparation and Fulfilment. The City of Dwaraka.</p>	<p>1</p>
<p>II. . . . .</p> <p style="padding-left: 40px;">The Union with Prakrithee. Lord Sree Krishna marries Rukminee Maha Deveen.</p>	<p>3</p>
<p>III. . . . .</p> <p style="padding-left: 40px;">Syamanthaka Mani. The Celestial Gem.</p>	<p>10</p>
<p>IV. . . . .</p> <p style="padding-left: 40px;">The Union of Sree Krishna with the remaining Five Prakrithees. Sree Krishna wedded to Queens Kalindee, Mithravindee, Nagnagithee, Bhadra and Lakshana Deveen.</p>	<p>30</p>
<p>V. . . . .</p> <p style="padding-left: 40px;">The Destruction of Narakasura and the Union of the Lord with the 16,000 Royal Princesses.</p>	<p>47</p>







## CHAPTER I

Lord Sree Krishna at Dwaraka. Life of Preparation and Fulfilment.  
The City of Dwaraka.

WE have seen how the city of Dwaraka was constructed by Viswakarma under the orders of our Lord. The construction was effected by the Divine Architect, but the city itself was richly and profusely furnished and equipped by the Lokapalas and the other Subordinate Deities. Indra, Lord of the three worlds, presented the Celestial Sabha, the Parlour of Sudharma, and also the Parijatha tree. The Sudharma Sabha was used by the Lord for all meetings and Councils and Conferences. The celestial flowers of the Parijatha tree, which do not grow on our Earth, were being utilised for the worship of Sree Krishna Parabrahmam by the inhabitants of Dwaraka. Varuna, the presiding Deity of the Ocean made a present of a pair of beautiful horses, swift as the Mind. He was also protecting the island of Dwaraka in every way. Kubera, God of Wealth, presented the richest treasures of the Eight Nidhies. The remaining Lokapalas also submitted their humble presents to the Lord and all of them paid their reverential Homage to the Supreme Avathara Lord, and obtained appropriate blessings from the Lord, who established them firmly in their own offices.

The arrangements made for the future residence of the Lord and His dependants and relations were thus unique. The island of Dwaraka was rocky and surrounded by the Sea all round and was perfectly



safe and secure from external aggression and constant trouble at the hands of the enemies. This was from the military standpoint. The more important feature was the entire seclusion of the place, cut off, as it were, from all external world. The life at Dwaraka, as we all know, was a Family Life having a number of Deves, children, grand-children, etc., and it was in the fitness of things that such a secluded spot should be selected for the enactment of the various Leelas, which characterised the Life at Dwaraka. This seems to be the real significance of the removal to Dwaraka. It was not the fear of Jarasandha, nor of any other human King, who were merely mushrooms already half dead and defunct. The movements of the Parabrahmam are always mysterious, and form a sealed book to all others, except those who are to be benefited and enlightened by them.

---



## CHAPTER II

The Union with Prakrithi. Lord Sree Krishna marries Rukminee Maha Deveen.

THE first and most important incident at Dwaraka was the Union of Lord Sree Krishna Parabrahmam with His Moolaprakrithi, the wedding of Lord Sree Krishna to Rukminee Maha Deveen. Till now, the Sree Krishna Parabrahmam was without His Deveen, His Prakrithee. The Avathra Parabrahmam should not ordinarily be without the Corresponding Deveen. Without the Co-operation of the Prakrithi, Parabrahmam would not ordinarily function. It would be powerless, although in the case of Sree Krishna Avathara, we have the Yoga Maya Deveen, who, however, is not the Deveen of Lord Sree Krishna in the strict sense of the term. At any rate, corresponding to the Avathara Purusha, who assumed a Physical Body, there should be the Corresponding Deveen to the Purusha. Rukminee Maha Deveen was such a Deveen. She incarnated with the essence of Sree Mahalakshmee Maha Deveen of the Supreme Vykunta. She was born as the daughter of Bheeshmaka, King of Vidarbha, and had her eldest brother, by name Rukmee. From Her earliest childhood, Rukminee Deveen cherished the strongest Love for Lord Sree Krishna and set Her heart devoutly upon Him. But Her brother Rukmee was deadly opposed to the match, as that fool of a brother was looking upon Lord Sree Krishna as a mere shepherd, with no kingdom or royalty. Accordingly, Rukminee was betrothed, without Her own consent, by Rukmee, to



Sisupala, King of Chedi, and the day fixed for the wedding with Sisupala. Rukminee Deveen, who was firmly and sternly opposed to the match selected by Her brother, secretly sent a message of Love and of Wedding to Lord Sree Krishna at Dwaraka, through Her Family Purohit, praying to the Lord to take Her away by force and marry Her in the Rakshasa Form. Lord Sree Krishna came on the appointed day, and while the Divine Bride was returning from the temple of the Sanathanee Deveen, whom she prayed to fix Her Hand to Lord Sree Krishna, and in the presence of Sisupala and Jarasandha and a host of other royal personages of Kshetriya blood, Lord Sree Krishna carried off the Kshetriya Divine Girl, by force, from the royal assemblage, and afterwards married Her at Dwaraka.

Now, the difficult question for consideration here, is what was the Real essence or essences with which Rukminee Maha Deveen incarnated for the purpose of rendering services to Her Lord? Did she incarnate with the essence of Sree Mahalakshmee of the Supreme Vykuntha also, in addition to the essence of the Ksheera Sagara Lakshmee of Swetha Dweepa? The answer to the important question turns upon a re-consideration of the essential Elements of the Avathara Purusha, who survived after the disappearance of the Goloka Lord.

We have seen how, out of the Five Parabrahmams, which conjointly manifested themselves at Brindavan, four only survived, *viz.* :

- (i) Lord Vishnu of Swetha Dweepa.
- (ii) Lord Kshudra Virat Vishnu.
- (iii) Lord Sree Maha Vishnu of the Supreme Vykuntha.
- (iv) Lord Narayana Rishabh of Badarikasrama



I have attempted to show how, for purposes of inspiring the Avathara Purusha with Moral Tone, Sublimity, Majesty, and Nobility, the continuance of Lord Sree Maha Vishnu was necessary and how His Essence also continued during the Avathara Period, till at least the Great Mahabharata War was finished. If that was so, it follows, as the Night the Day, that Sree Rukminee Thayar must have incarnated with Her Supreme Essence in the Highest Vykuntha. Her character also as depicted in Bhagavatham, as a Lady of very High and Noble ideals, free from jealousy, very patient and equanimous, very gentle, docile and ever subservient to the wishes of Her Lord, very secluded and non-interfering, HIGHLY SATTWIC—characteristics or divine attributes which could only exist in a Deveen of a very Superior Grade, if not the Highest Grade. She was the Foremost Queen of the Lord, and His Patta Mahishee. The dignity, with which she maintained that position, without any the slightest conflict or disharmony or jealousy, which would naturally have been concomitant, in the midst of that mighty environment of 16008 Devees of the Lord, who in His own turn had a testing and difficult ordeal, speaks volumes for the view which I have submitted. As a matter of fact, prior to the Incarnation, Sree Mahalakshmee prayed to the Supreme Lord of Vykuntha, that she might be blessed with the Highest Sattwic Temperament, to be maintained by Her during the difficult Avathara period, which was to present such a complex and difficult situation. The reasons for such a precautionary prayer are these. The Devees, or other Deities, who incarnate, find it extremely difficult, nay impossible to get back to their natural places, after the period of incarnation, if during the incarnation period, they act in a manner inconsistent or out of harmony with their positions or natural qualifications.

For, when once Superior Beings incarnate and come down from the Higher Planes, there is no knowing whether they will be able to resume their natural places. I shall revert to this question in the Final chapter on the close of the Incarnation.

Now, the Presiding Deity of the Avathara, Lord Vishnu of Swetha Dweepa is there. The Corresponding Prakrithee, the Ksheera Sagara Lakshmee Devee, should be there too. My answer to this question therefore is that Rukminee Devee incarnated with the essences of both the Mahalakshmees of Sree Vykuntha and Swetha Dweepa.

Another interesting but more difficult question, in connection with the wedding of Rukminee Devee, is why should there be so much difficulty, so much tussel, so many obstacles, in the way of Her Union with Her Legitimate Lord? The Avathara Purusha was there. Here we have the Corresponding Prakrithee also born. Why should not there be the natural Union between the Two, the Purusha and the Prakrithee, in a normal manner. Why all this trouble, all this anxiety, on the part of the Devee born for the express purpose of being wedded to the Parat Para Parama Purusha? Rukminee was most anxious till the last moment. She was quite at sea as to what would happen in the long run. Our sincere thanks and obligations are due to our Poet Sree Pothanamathya, who has immortalised, by means of his most beautiful translation, this Rukminee Kalyana Ghatta, in the most graphic and appealing terms of expression and of thought. During the Avathara of Sree Ramachandra, this Union between the Purusha and Prakrithee, was effected by Sage Viswamithra under normal conditions. Seetha Mahalakshmee became the Daughter of King Janaka and the task of wedding was easy enough. Ravana, for whose



destruction, Lord Vishnu had to incarnate, loved the Prakrithee and carried Her off from the custody of Her legitimate Lord after the wedding. During the present Avathara, the Prakrithee had to send Her own proposals of marriage, send Her own Message of Love, to the Paratpara. The Hereditary Enemy, Sisupala, had loved Her even before the wedding, and she was actually betrothed to Sisupala and was ready to be married to that enemy of Sree Maha Vishnu, through the opposition of Her own brother Rukmee. We all know how both Ravana and Sisupala succumbed on account of their misplaced and misdirected Love and heinous conduct.

Both Ravana and Sisupala were born with the essence of Jaya and Vijaya, the Divine Porters of Lord Vishnu at Vykuntha. Jaya and Vijaya were one day on their watch duty at Vykuntha, and were strictly warned not to allow anybody into the Inner Sanctum. Sanaka and Sananda, who are the highest Spiritual Yogins, came to Vykuntha for the purpose of paying their visit to Lord Vishnu, but were barred entrance by Jaya and Vijaya. These Yogins were always of the age of five years, and were highly spiritual beings, and had always free access to the Lord of Vykuntha. Sree Mahalakshmee Dehee had the highest filial affection and regard for these young Yogins, whom she always treated and tended as Her own sons. These Yogins, who were thus barred, cursed Jaya and Vijaya that they should be born on earth in Asura Yonee. Mahalakshmee also was highly enraged at the conduct of the Gate-keepers, who refused entrance to Her affectionate children, and used harsh words against them and was thus overpowered with Rajoguna, in the immediate presence of Lord Vishnu, possessed of the Highest Sattwic nature. Jaya and Vijaya were on their duty, and

did not commit any serious mistake, beyond enforcing the strict discharge of their legitimate duty. This unmerited interference even on the part of Mahalakshmee Deveen, in the case of Her innocent servants, had its own reaction on Her, during Her Incarnation as Rukminee Deveen, and as the result of the separation which Jaya and Vijaya had to suffer thereby, Rukminee Deveen had to undergo all this ordeal and mental anxiety in securing Her Union with Lord Sree Krishna. Such is the Divine Law, which is sometimes very cruel, and rigorous, but extremely impartial. The true and sincere Devotees become at times dearer and nearer to the Lord than even His own Deveen.

Hence, we find her own brother Rukmee, offering the stoutest resistance to the Union cherished by Her. On the other hand, we find that Bheeshmaka, Her father, had not the rare fortune of voluntarily offering his Daughter of a Mahalakshmee, to the Paratpara Parama Purusha, and making a free Gift of Her in Kanyadanam. The beneficial effects of such a Gift of Mahalakshmee to the Parama Purusha would be most invaluable. It is a pity that Bheeshmaka could not have that good luck. In addition to these things, there was the lot of Sisupala, who had to succumb for the situation in which he was placed. All these considerations seem to underlie this important incident, and to play their own part in the consummation. Rukminee Deveen however was very happy afterwards, and all the inhabitants of Dwaraka also became happy, under this Union of Sree Mahalakshmee with Lord Vishnu, who became their Real Presiding Deities, at Dwaraka.

One important result of this Rakshasa Marriage was, that the entire body of Kshetriya Kings became all the more inflamed in their hearts, at this



unparalleled triumph of the Yadavas, under the protection of Lord Sree Krishna. The destruction of Kamsa was the first. The signal defeats of Jarasandha were the second. The third was the forcible carrying off, of their own Royal Princess, against innumerable odds of Kshetriya Kings.

---

## CHAPTER III

### स्यमन्तकमणि ॥

The Syamanthaka Mani and Its bearings on the Avathara Purposes.

WE have seen in the previous chapter, how the first and foremost step of Preparation for Dwaraka Life, was consummated, how Sree Krishna Parabrahmam became united with His own Prakrithee. The next step in Dwaraka Life was the acquisition of Syamanthaka Mani, which plays a very important and momentous part, in the fulfilment of the various Avathara Purposes to be worked out in future. In the first place, we have Lord Sree Krishna manifesting Himself in conjunction with various Parabrahmams of the Supreme Form. The Parabrahmam, which makes an Avathar into the lower planes, has to be properly maintained and nourished by appropriate Forms of worship and offerings. He is the Yagna Purusha, who has to be kept up by the offerings of Yagna, which, as we are told in Bhagavad-Gita, are of various kinds, chief of which are Thapo Yagna and Dravya Yagna. The Thapo Yagna consists in the offerings of Thapah made by Rishies, men engaged in spiritual exercises. The Dravya Yagna consists in offerings of food, etc., duly consecrated and purified under Vedic Manthrams, etc. I have already referred to the Spiritual Contribution, the offerings of Thapo Yagna, constantly made to Sree Krishna Parabrahmam, by Vyasa, and his disciples, and the innumerable hosts of Brahmarshies, Devarshies and Rajarshies, with



which the land was filled during the whole of the Avathara Period. We have several recorded instances in Bhagavatha, on which, hosts of Rishies used to pay their visits to Lord Sree Krishna, and depart. These visits were intended for offering their Spiritual Thapah to the Avathara Purusha, who had to be properly maintained and worshipped in that manner. We find these Rishies more frequently appearing before Dwaraka Krishna, than before the other two Krishnas, as it was the Dwaraka Krishna who really undertook the fulfilment of the Avathara purposes. It was He, who really needed most, constant offerings of Spiritual Thapah at the hands of the Rishies. This was the first and foremost *sine qua non* for the proper maintenance and the continuance of the Parama Purusha in the land of Manifestation.

The other and equally important condition for the maintenance of the Parabrahmam and the Avathara Purusha was the physical Yagnam, the offering of the Dravya Yagnam, the offering of physical food through Yagna. We have seen, how the Physical Food of Lord Sree Krishna of Brindavan was the cow's products, the butter, milk and curds, etc. That was the food for the *Moksha Krishna*. That was also the food of the *Yoga Krishna* at Muthurapuri. At Dwaraka, on the other hand, which involved the life of an householder, the food of the Dwaraka Krishna, who was a *Bhoga Krishna*, was mixed, having been composed of the ordinary food plus cow's products. The Sree Krishna Parabrahmam at Dwaraka, who entered upon the due fulfilment of the various Avathara purposes, *viz.*, the destruction of Kings, and the granting of material boons of physical enjoyment, naturally required not only spiritual

food but also material food. The Spiritual Food had to be supplied through the offerings of Thapah and the performance of Yagnams. For it is a fundamental conception of an Avathara, that It requires extensive Santhee for the Spiritual Glory and Light, with which the Avathara Purusha manifests Himself. The Avathara Purusha is not merely the Physical Body, which appears in flesh and blood, which is only the medium, the physical substratum of the manifestation, but is in essence and in reality, the resplendent and Glorious Spiritual Light, and Conscious Energy of the various Parabrahmams, which enter into the constitution of the Avathara Purusha. This Glorious Light would require Spiritual Food for Its support and maintenance. The various classes of Rishies, who peopled the land at the time, formed the chief agents for offering the spiritual food. The other and equally important Food was that to be furnished by Dravya Yagna, the constant Santhi to be offered to the Deity. This was sought to be supplied by the famous Syamanthaka Mani (स्यमन्तकमणि).

Sathrajit was an important member of the Yadu dynasty and was an Upasaka of Sree Soorya Bhagavan, the Sun. He was engaged for a long time in the Upasana of Soorya Bhagavan, who became pleased with him and favoured him with the Syamanthaka Mani, which He took out of His own neck and presented to Sathrajit for the edification of Lord Sree Krishna of Dwaraka. This was the contribution, the Divine Homage, made by Soorya Bhagavan to the Parabrahmam which made the Avathara. I have had occasion to point out that when an Avathara takes place of the Parama Purusha, the various Gods of the Hierarchy would be on the alert to pay their respective homages to the Avathara



Lord, both as a mark of respect for Him and in their own interests. The Avathara Purusha accepts such gifts from the subordinate deities and makes them firm in their offices and efficient and duly qualified in the discharge of their deities. The Syamantaka Mani thus constituted the precious offering made by Sree Soorya Bhagavan for the Parabrahmam at Dwaraka.

Sathrajit, having put on this precious gem round his neck, returned in haste to Dwaraka, where Lord Sree Krishna had settled Himself for the future work of the Incarnation. The inhabitants of Dwaraka mistook Sathrajit, who was then shining gloriously and brilliantly like Soorya Bhagavan, for Soorya, the Sun Himself, and had their eyes dazzled by the burning brilliance of the gem. They began to think that Lord Soorya came down from the Heavens to pay His visits to Lord Sree Krishna, who however enlightened them and told them that the glorious person before them was not the Sun, but Sathrajit with the precious gem on.

The peculiarity of the Gem was that it yielded eight candies of gold every morning, and the country would be free from famine, pestilence and disease, and the people there would be very happy and prosperous. But it had to be maintained under extremely pure conditions. The slightest impurity caused to it would kill the very holder thereof. Such was the efficacy of the Gem and such were the hard conditions imposed upon its possession. Lord Sree Krishna, who knew the secret, and for whose edification Lord Soorya made the present through His Upasaka, suggested to Sathrajit that the Gem might be presented to King Ugrasena, as a mark of respect. Sathrajit declined. One day, Sathadhanwa, brother of Sathrajit, put on this pure Gem and went out for

hunting—the most objectionable thing which could be done, contrary to the injunctions of the Giver, with the result that he was killed by a lion in the forest. The Gem which was lying in the forest was picked up by Jambavan, a hero of the times of Sree Ramachandra, then living in a mountain cave close by. He took away the Gem and presented it to his beautiful daughter Jambavathee, who is to become the second Queen of Lord Sree Krishna.

Sathrajit, who foolishly suspected the Lord as having made away with his brother and the Gem out of greed, began to circulate a scandal at the expense of our Lord, in which some of the inhabitants of Dwaraka also participated. To wipe off this scandal, Lord Sree Krishna, who was perfectly innocent in the matter, set out to the forest in search of the gem, accompanied by a number of inhabitants of Dwaraka. The Lord then entered the mountain cave, where the Gem was with Jambavan, and there was a very keen fight between the two, Lord Sree Krishna and Jambavan for 28 days. Large quantities of blood began to flow out into the mouth of the cave. The inhabitants of Dwaraka who accompanied the Lord, suspected some fatal danger and returned to Dwaraka after 12 days. In the fight, Jambavan became utterly overpowered and having recovered his consciousness as to the Divinity of the Lord before Him, prayed for forgiveness, and to make amends for his folly, presented his beautiful daughter Jambavathee as well as the Gem, to the Lord, who returned to Dwaraka with both and gave back the gem to Sathrajit and cleared up the suspicions of the inhabitants of Dwaraka.

Poor Sathrajit, who was deeply ashamed at his own conduct, felt highly repentant for his extremely heinous attitude, and as an atonement for it, offered



his own most accomplished and extremely beautiful daughter Satya Bhama Deveen to the Lord along with the Gem, recovered by the Lord. Lord Sree Krishna merely accepted the Daughter but declined the Gem thankfully, by reason of the scandal attaching to it.

This act of Sathrajit gave rise to further difficulties and involved him in further troubles. Lord Sree Krishna, having married Satya Bhama Deveen, proceeded to Hasthinapura to condole with the Pandavas for the dangers to which they were exposed by the Kurus. During the Lord's absence, Akroora and Krithavarma, who bore a grudge against Sathrajit, conspired together and instigated Sathadhanwa to murder Sathrajit and take possession of the gem. It seems that Sathrajit had previously promised the hand of Satyabhama Deveen to either of these persons, but contrary to his promises, Sathrajit gave away her daughter to the Lord in preference to any of them. This touched the jealousy of these three persons, who then entered into a conspiracy. At the instigation of Akroora and Krithavarma, Sathadhanwa one night entered the apartments of Sathrajit and murdered the sleeping man in cold blood and carried away the gem. Satyabhama Deveen at once ran up to Her Lord then at Hastinapur and bitterly complained of the cold-blooded murder of Her father and the loss of the Gem. Lord Sree Krishna ran up to Dwaraka and vowed the destruction of Sathadhanwa, who in mortal dread took to his heels and began to run away from Dwaraka, having entrusted the Gem to Akroora. Lord Sree Krishna and Lord Balarama chased him and killed him, but did not find the gem with him.

It is extremely to be regretted at the sad turn of events which overtook Akroora, that Prince of

Vishnu Bhakthas, who had been till recently so much in the Highest Graces of the Lord. Only a few years ago, in the course of his Deputation to Lord Sree Krishna of Brindavan, we have seen how the Supreme Lord of Brindavan manifested, of His own Sweet Will and Pleasure, His Glorious and Divine Manifestation of Viswaroopa to this Akroora. We have also seen how the Lord of Mathura accepted the invitation of Akroora at Mathura and dined at his house and blessed him. Such an important personage had the misfortune to fall a victim to the feeling of jealousy and become a member of a heinous conspiracy! The result of this atrocious conduct on the part of Akroora was that he had to flee from Dwaraka and take refuge with the Gem for a long period of twelve years at Benares at the Feet, of Lord Visweswara, and there enter on a continuous course of Yegnams, as an expiation for the heinousness.

What is the explanation for such a sad turn of events in the course of his life. It seems to be inexplicable why such a Prince of Devotees should be overtaken by, and fall a helpless victim to, a cruel Fate, by which he had to suffer separation for the space of twelve long years from Lord Sree Krishna and His Immediate Presence. The explanation, I conceive, seems to be this. I have pointed out, in my chapter on Akroora's deputation, how Akroora became immediately responsible for the separation of the Spiritual Gopalas and Gopees of Brindavan from their Life-principle, Lord Sree Krishna, and how he was cursed by the Gopees at this act of separation. Now Akroora's turn came for the suffering, and hence we find Akroora separated from the Lord and take up his residence at the Feet of Lord Visweswara. But, as we shall see presently,



this change of residence from the Presence of One Parabrahmam to that of another Parabrahmam, had its own important significances and bearings upon the future purposes of the Avathara.

Akroora was the daughter's son of the King of Benares. He was born to Maharshee Swaphalka, a highly spiritual being, by Gandinee, daughter of the King of Benares. This Maharshi was a devoted Upasaka of Sree Mahalakshmee and acquired Her Grace. Mahalakshmee appeared to him and asked him to pray for a boon from Her. The Rishee declined to ask. Mahalakshmee was displeased and told the Rishi to ask for a boon even to his issue. This also he declined. Then Mahalakshmee disappeared, stating that she was resolved to grant Her boon to his issue, and this seems to be the reason why Akroora got into possession of the famous Gem of Syamanthaka, although it was originally acquired by poor Satrajit at such a great sacrifice on his part. What Satrajit should have done with the Gem was that he should have complied with the proposal made by the Lord and presented it to the King Ugrasena, or having chosen to retain it himself, he should have entered on a continuous course of Yagnams, in honour of the Yagna Purusha, who was living in their midst at Dwaraka and offered the necessary Santhee (शान्ति) to the Yagna Purusha. This was undoubtedly the object with which Lord Soorya gifted the Gem to His Upasaka and a close relation of the Lord.

We have seen how the Santhee for the Brindaranya Sree Krishna Parabrahmam was effected by the thousands of cows there. This was furnished by Nanda and the other Gopalas and Gopees. A similar Santhee to the Dwaraka Lord was absolutely necessary. The Life at Dwaraka was

a mixture of spiritual Life and Temporal Life. Lord Sree Krishna had to carry on such a life at Dwaraka, which involved a thousand domestic ties and connections. The Lord is to become the Father of innumerable sons and daughters and Grandfather and great Grandfather of a host of children. In addition to His own blood, there were the several members of the Yadava race, who were all incarnated with the essence of Gods and with boons of a material nature. In short, the Lord had a number of duties to discharge in relation to the inhabitants of Dwaraka. There was no empire out of which all these people could be protected. The Lord had to make all of them happy and prosperous in every way, and literally fulfil the various boons granted to them. For the proper fulfilment of these various purposes, a precious celestial Gem of the kind gifted by Soorya Bhagavan would be quite adequate. But unfortunately for the inhabitants of Dwaraka, who indulged in scandal against their own Lord, the Gem disappeared from Dwaraka, and having got into the hands of a person, who was best fitted to hold it, and to utilise it for the purposes for which it was intended by the Donor, began to pour forth its invaluable treasures at the spiritual capital of India, at the Feet of Lord Visweswara of Benares.

Now what was Akroora doing with the Gem and Her Golden secretions at Benares. An answer to this important and comprehensive question requires a close and minute consideration of the following things :

- (i) The spiritual importance of Benares.
- (ii) The Divine purposes for which the celestial Gem was sent down to the world by Soorya Bhagavan.
- (iii) The circumstances under which Akroora had to shift from Dwaraka and settle himself at



Benares, and the serious Divine displeasure which he had to incur by reason of his heinous conduct at Dwaraka.

(iv) The important bearings which the Gem had on the fulfilment of some of these Avathara purposes.

I shall take up each of these questions separately and discuss in detail.

As regards the spiritual importance of Benares, I may at once submit that it is the spiritual capital of Bharatavarsha, which is the chosen land of the Gods, the land of the Vedas, the land of the Rishies, the land of Yagnams, etc. Lord Visweswara of Benares, is the Paramount Spiritual Lord of Bharatavarsha, from the standpoint of the original spiritual distribution of the Supreme Parabrahmam in the original plan of creation. He is the Lord of Yogins and the Giver of the Highest spiritual knowledge. He is constantly engaged in the Highest, Purest and most austere Thapah, and is the Deity invested with the duty of the spiritual welfare of the whole of Bharatavarsha. All the thirty-three crores of Gods including the various Deves, are there in His own jurisdiction, and assisted by them He carries on the task of spiritual administration of this Holy land. That is His position from the standpoint of the Saivite places in the land. Turning to the Vishnavite Holy places in the land, we find Lord Sree Ranganadha of Srirangam, who is the Highest Manifestation of Lord Sree Maha Vishnu in the land, and who is the Giver of Moksha. No doubt, we have other important manifestations of Sree Maha Vishnu, in Lord Yoga Narasimha, in Lord Varadaraja, and in Lord Sree Ramachandra. No doubt, all these Vishnu Manifestations are universally worshipped all over Bharatavarsha, but in my humble opinion, the manifestation at Srirangam seems to be the Highest,

being the next door to Moksha Samrajya. I shall revert to this important aspect of the question in greater detail in my chapter on the Glorious Ramnants of Lord Sree Krishna's Avathara.

But so far as we are concerned here, we have to see the connection between these two important centres of Parabrahma Consciousness in this Holy land of ours. What is the connection between the two? The connection, in my humble opinion, seems to be this. Benares being the permanent residence of all the Manifested Gods in Creation, and Lord Visweswara, having been appointed as the Supreme Spiritual Lord over the affairs of Bharatavarsha, all important questions for settlement will be discussed in His presence before the entire Divine Conference, which assembles there. Lord Visweswara seems to hold the office of President of all such Conferences. Any important measure which has to be carried will have to be discussed and settled in that Divine Assembly. All Avathara Purushas, whatever be their position and rank, become, as it were, amenable to His Jurisdiction. If any human soul has to be given Moksha, Lord Visweswara, as President of the Divine Conference, has to certify to that soul's fitness for Moksha. But, the spiritual influence exercised either by Lord Visweswara or by Lord Ranganatha seems to be every much limited. This spiritual equipment on the land does not seem to be quite adequate for the full and complete emancipation of human souls. These Highest Manifestations of Parabrahma Consciousness in the land of Bharatha, whether of Siva or of Vishnu, being in the form of Archavatharas, human souls are not fully and adequately convinced as to the Supreme Sanathana Parabrahmam. Hence it is, that Lord Sree Krishna of Goloka, the Sanathana, Eternal, Unchangeable, Parabrahma Consciousness,



descends into the Earth as an Avathara, and imparts fresh spiritual impulses into the whole of Brahmanda and after a brief sojourn in the land departs.

How Lord Visweswara acquired such a status in Bharathavarsha seems to have been as follows. Now, Lord Paramasiva of the Supreme Kailasa is the First and Foremost of the Deva Devotees of Lord Sree Krishna of Goloka, while Ratha Mahadevee is the First and Foremost among the Devee Devotees of that Lord. Lord Visweswara of Benares is the Highest Manifestation on Earth of Lord Paramasiva, who seems to have obtained a boon from the Goloka Lord, to the effect that whoever duly worships and acquires the Grace of Lord Sree Krishna on earth at a place, where Lord Sree Krishna's manifestation is at Its Highest Intensity, such a devotee would be favoured with residence at Benares and with services of Lord Visweswara, who might confer on such a devotee, permanent and unchanging Devotion to Lord Sree Krishna, till he attains his Jeevan-mukthee, *i.e.*, final emancipation and Moksha.

Such in brief seems to be the plan underlying the spiritual importance of Benares and Her Lord Viswambhara. To such a holy place, Akroora makes his retreat and he settles himself there with the Syamanthakamani. Akroora was a very shrewd and intelligent spiritual person, who had sufficient knowledge and inkling of the whole situation around the Parama Purusha. As a result of his direct prayer to the Brindavana Lord, when He manifested the Viswaroopa Sandarsana in the Holy waters of the Jumna, Akroora was favoured with this precious Gem. Having acquired the Grace of Lord Sree Krishna very easily, he lost it as easily at Dwaraka. He therefore set himself to work at Benares for the recovery of that precious Divine Grace, which he

subsequently lost. He also knew full well that it was Lord Visweswara alone, who when properly worshipped and propitiated, would reconfer on him that mighty Grace of Lord Sree Krishna permanently and unchangeably. With this object in view, Akroora entered at Benares on a continuous course of the highest Yagnams, in Honour of Lord Sree Krishna, the Yagna Purusha, and for the edification of Lord Visweswara. The daily secretions of gold from the Gem supplied enormous wealth to Akroora, who was thus enabled to perform the Yagnams on the highest scale, to his heart's content. The efficacy of such Yagnams, performed by such a pious person as Akroora, in the Kshetra of Lord Visweswara, which is filled with the essences of all the Gods in creation, is incalculable and invaluable. Such a continuous course of Yagnams was run continuously for twelve continuous years. The Yagna Phalam, the fruits of the Yagna were offered to Lord Sree Krishna, the Avathara Purusha, while their performance at Benares in the presence of Lord Visweswara and His Attendant Gods and Goddesses, had the effect of edifying the Lord of Benares. It is no wonder therefore that Lord Visweswara restored to Akroora that firm and staunch Devotion to Lord Krishna, which characterised Akroora's later life, and which is clearly evidenced by the fact that Lord Sree Krishna Himself recalled Akroora to Dwaraka.

Another important effect of the custody of the Gem at Benares, was that It was restored to Its original purity and efficacy, which It had to lose, by virtue of the various impure contacts, which It suffered, ever since it slipped from the hands of Sathrajit. Its location at Benares and the innumerable Yagnams which could be performed through its means had the effect of purifying the Gem permanently, till the



Avathara period closed, and making it useful so as to subserve the Avathara purposes at Dwaraka efficiently and completely. It made the inhabitants of Dwaraka perfectly happy and contented, and endowed them with the requisite prosperity.

Lord Visweswara, in one of His aspects, is the Lord of the various Treasures of the Nine Nidhies. The celestial Gem in question has been sent down by Lord Soorya for the purposes of Sree Krishnavathara. Visweswara is the Lord of Prosperity. Inasmuch as this Gem was kept and worshipped for twelve years at the City of the Lord of Wealth, and Yagnams performed there in edification of that Lord, the Gem efficiently contributed towards the permanent prosperity of the inhabitants of Dwaraka till the close of the Avathara. The inhabitants of Dwaraka, who numbered lakhs and crores, but who had no Kingdom except the small one of Ugrasena, felt highly contented and happy under the protective influence of the Gem, and never felt any want of any kind.

But apart from these beneficial results produced by Benares life, there are two more very important and vital Avathara purposes, served by this celestial Gem at Benares, at the hands of Lord Visweswara and His attendant Gods and Goddesses. One of these Avathara purposes is connected with the maintenance and continuance of the Spiritual Energy in the Avathara Purusha Himself. I have pointed out that, unless the Avathara Purusha is properly nourished and maintained by proper means and under favourable conditions, there is every risk of the Spiritual Consciousness and Energy in Him declining and losing in Force and Intensity. I have also laid down the various methods and means, adopted by those responsible for, and interested in the Avathara,

for the purpose aforesaid. Such methods have been pointed out to consist in the Spiritual Thapah of the Rishies, in the class of Food which has to be supplied and so forth. A further contribution towards this end in view was that made by Lord Visweswara and the various Gods at Benares. It is also the duty of these local Gods to minister to the needs and requirements of the Avathara Purusha, who came down into their midst, for the benefit of their own country and their inhabitants. It is their duty to see that the Avathara Purusha retains His Divine Consciousness and Spiritual Energy in its original purity and intensity. It is their duty to preserve the solidarity of the Kalas of the Avathara Purusha and to see that they are well preserved and secured intact, without being scattered away and attracted to other centres, till the close of the Avathara. Akroora, by means of the enormous wealth, secreted by the Gem, worshipped not only Visweswara, but all the thirty crores of Gods at Benares, and thus secured their Grace. By this means, the Kalas of the Avathara Purusha were well secured and preserved intact from deterioration or decline, through the help of these local Gods.

The last important purpose of the Avathara served by Benares life, is connected with the destruction of some of the Rakshasa Kings of the time, who were highly devoted Siva Bhakthas. They were Jarasandha, Sisupala, Dantha Vakthra, Salwa, Paundraka Vasudeva, Narakasura, Banasura and others. Of these Banasura was the foremost of the Siva Bhakthas. He was the King of Sonapura and attained the Highest Grace of Lord Siva to such an extent, that Lord Siva with His attendant Gods was personally protecting his capital from all enemies. Lord Siva also endowed him with a thousand arms,



which evidence his gigantic military strength and valour. The other Kings aforesaid were also great Siva Bhakthas and highly devoted to Lord Siva. Now the task of Destruction before the Avathara Purusha included the destruction of such powerful Siva Bhakthas. Lord Sree Krishna had to kill these Siva Bhakthas. Now, it is a fundamental principle, as among the Gods themselves, that none should interfere or aim at the life of the Devotees of any other God, under normal conditions, and except when higher interests call for such a course. Now, what most of the Kshetriya Kings of the time did, as soon as they became informed of the Advent of the Avathara Purusha for the destruction of the warrior blood, was that they enrolled themselves under the banner of Lord Siva, who was easily accessible to them and became His devoted servants. That was the situation in which Lord Sree Krishna felt Himself called upon to act and work out the Divine programme. The difficulty, which stared Lord Sree Krishna in the face, was how to kill these Siva Bhakthas, which was against the rules of Divine Etiquette. I have already pointed out how this difficulty was felt by Mathurapuri Krishna, after the disappearance of the Goloka Parabrahmam from the Avathara Purusha. We have also seen how Yoga Maya Dehee saw through the situation, and brought down the Spiritual Energy and Thapah from Lord Parama Siva of the Supreme Kailasa. But this measure did not solve the difficulty fully. No doubt, it supplied the Avathara Purusha with the requisite Energy and mental fortitude, necessary for the purpose, but the fundamental objection was how to kill these Siva Bhakthas without the consent or sanction of Lord Visweswara, who is the earthly representative of Lord Siva. This difficulty seems to have been solved by Akroora, who by starting

the course of Yagnams at Benares in the immediate presence of Lord Visweswara, and performing them for His edification, in Honour of Lord Sree Krishna, the Avathara Purusha, helped the fulfilment of the Avathara purpose. Akroora secured the Grace of Lord Visweswara, who apparently influenced by Higher Considerations, and in the general interests of the Avathara purposes, seems to have given His sanction and consent for the destruction of His Devotees, who proved dangerous to the best interests of the world. This seems to be the reason why Lord Sree Krishna refrained from destroying Jarasandha at Mathura, although the latter gave enormous trouble and caused grave dangers to the Lord at Mathura. *This seems to be the grand and real secret underlying the Benares Life of Akroora with the Gem.* As I have stated in my chapters on Mathura-puri Krishna, the *Task of Preparation could not be considered to be complete without the acquisition of the Syamanthaka Mani*, which thus played a very important and momentous part in the Life of our Avathara Purusha. This was the Grandest Preparation, which had to be completed and consummated before the Lord actually entered on the field of Destruction. As a matter of fact, we find the Lord engaged, in the first instance, in the destruction or vanquishment of these mighty Siva Bhakthas, who stood on a different footing, before the other and far-reaching task of destruction involved in the battle of Kurukshetra.

To return to our Dwaraka. Some time after Akroora left the place, with the Syamanthaka Mani, the city of Dwaraka, was visited with famine and drought. The inhabitants of Dwaraka were afflicted with physical ailments and mental anxieties, and they greatly suffered for want of rains—apparently the



results of the scandal which they circulated at the expense of the Lord in the matter of the Gem. There were two causes for these changes at Dwaraka. The first and foremost was the extremely culpable conduct of the inhabitants of Dwaraka in having circulated and indulged in scandalous rumours at the expense of the Lord, whom they suspected to be the author of the loss of the Gem and of the death of Prasena, brother of Sathrajit. That was a very serious charge, which they laid at the door of Lord Sree Krishna, without any reasonable and probable cause, when, as a matter of fact, it was the Lord Himself who arranged for its acquisition for the welfare and prosperity of these very inhabitants of Dwaraka. Secondly, when Lord Sree Krishna was engaged in the mountain cave, in the fight with Jambavantha for 28 days, those who accompanied the Lord and waited at the cave for 12 days only, returned to Dwaraka under the mistaken impression that Sree Krishna was no more, and it is said that some of the inhabitants of the city performed obsequies also. This conduct on the part of the inhabitants of Dwaraka was most revolting, and it was no wonder therefore that the Gem intended for their benefit disappeared from their city, with the result that its inhabitants began to be afflicted and tormented by drought, by famine, and by other physical and mental anxieties. The inhabitants of Dwaraka knew full well that the Avathara Purusha in their midst was no other than the Supreme Parabrahmam, and yet beclouded and bedimmed in their consciousness, indulged in such unworthy and revolting conduct. They foolishly began to attribute all these new calamities to the absence of Akroora from their city, and began to insist on the recall of that pious person from Benares. What they said was this. The

Kingdom of Benares was once afflicted with drought. Sage Swaphalkuna was a very pious Rishi, and when the King of Benares invited that Rishi into his capital and married his daughter Gandinee, the Kingdom of Benares became free from famine and the people happy. Akroora was the offspring of such a pious Maharshi and was equally pious and great like his father of a Maharshi. The people of Dwaraka pressed the Lord to recall Akroora from Benares, and submitted that with his return, the city of Dwaraka would become free from all those calamities. The Lord consented and recalled Akroora from Benares, and called upon him to exhibit the Gem to all the relations. Akroora produced it and exhibited it to all. Now Sathrajit had no male issue. With his death, the Gem devolved by inheritance upon his daughter Satybhama Deveen. Thus, the gem therefore became the property of the Lord through His Third Queen Satyabhama Deveen. But the Lord did not choose to retain it for Himself, but gave it back to Akroora with a blessing that he would be constantly utilising that wealth in the performance of Yagnams. That was the prayer of Akroora to the Lord, when He had manifested His Viswaroopa Sandarsana at the Jumna. He had prayed to the Lord that he might be blessed with such a prosperity, as would enable him to enter on such a course of Divine Service, as would be consistent with that tremendous Glory of the Avathara Purusha, then revealed to him in the Viswaroopa Sandarsana. In pursuance of that prayer, and to fulfil the boon granted to his father Swafalkun Rishi, by Mahalakshmee, the Lord in His unbounded mercy presented the Gem to His Bhaktha, although He was legally entitled to it and had absolute control over it. The doings of the Deity are



ever mysterious. In the case of real and sincere Bhakthas, the Supreme Lord after the necessary tests, gives splendid opportunities to His Bhakthas on such occasions, and favours them with the necessary means of rendering their services to His Feet. Akroora stood such a test. His life at Benares with the Gem in his possession, amply proved, how he was duly qualified to hold it. He did not turn it to his own private purposes, but began to utilise it for the purposes of the Lord, for whom it came down from Sooryaloka. Akroora, who thus rightfully got possession of the gem in the long run, then engaged himself in a continuous series of Yagnams in Honour of the Dwaraka Krishna. He constructed Golden Altars for the performance of the Yagnams and was systematically engaged in them, and was performing Santhee to the Yagna Purusha at Dwaraka, throughout the rest of the Incarnation period, while the people of Dwaraka became happy and prosperous under those auspicious conditions.

This seems to be the secret and mystery underlying the famous Syamanthaka Mani, one of the most important items of preparation for the fulfilment of the Divine Programme.

---

## CHAPTER IV

The Union of Sree Krishna with the remaining Five Prakrithees.  
Sree Krishna wedded to Queens Kalindee, Mithravinda,  
Nagnagithee, Bhadra and Lakshana Deves.

THE next Act or series of Acts in the Preparation for the Divine Programme is the Union of Lord Sree Krishna with the remaining Prakrithees. We have first seen how the Lord became united with His Moolaprakrithee, Sree Mahalakshmee Maha Deves (श्रीमहालक्ष्मीदेवी), in the person of Sree Rukmanee Maha Deves, who incarnated with Her Essences in Swetha Dweepa and in the Supreme Vykuntha. The Second Prakrithee, the next Deves, with whom the Lord became united was, as we have seen, Sree Jambavathee Deves, the daughter of Jambavan, who gifted Her to the Lord in connection with the fight for Syamanthaka Mani. She was born with the Essence of Parvathee Deves, (पार्वतीदेवी), in pursuance of a boon granted to Her by Lord Siva Himself. The third Deves wedded to the Lord was Sree Satyabhama Deves, the daughter of Satrajit, who gifted Her to the Lord also in connection with the said celestial Gem. She was born with the Essence of Bhoo Deves, the Goddess of Earth (भूदेवी). The other Deves, who became united with the Lord were, Sree Kalindee Deves, Sree Mithra Vinda Deves, Sree Nagnagithee Deves, Sree Bhadra Deves and lastly Sree Lakshana Deves.

The circumstances under which Kalindee Deves was wedded to the Lord were these. After the



recall of Akroora from Benares, Lord Sree Krishna repaired to Indraprastha to see the Pandavas, who formed the chief instruments in the Hands of the Avathara Purusha, for the impending task of Destruction. One day, when Arjuna, accompanied by Lord Krishna, went out to the banks of the Jumna for hunting, he happened to see, there in the waters of the Jumna, Kalindee Deveen, the daughter of Soorya Bhagavan, engaged in penance for Her Union with the Avathara Purusha. Arjuna asked Her, who she was and why she was engaged in penance. She explained Herself and the Lord accepted Her Hand and married Her in the Gandharva Form. This Kalindee was born with the essence of Ganga Maha Deveen, (गङ्गादेवी), another Queen of Lord Vishnu in the scale of creation.

I may here mention the contributions made by Pavaka, the God of Fire, and by Maya, the Divine Architect, to the Pandavas, towards the consummation of the Divine Task of Destruction. The God of Fire gifted to Arjuna, the Hero of the Mahabharata War, the necessary military paraphernalia, which served Arjuna in the Great War. They included the Gandeeva, that famous Bow wielded by Arjuna, the inexhaustible Quiver of arrows, the impenetrable Kavacha, or Armour, a celestial car and a pair of white horses. The divine contribution made by Maya was the celebrated and enchanting Sabha (parlour), known as Maya Sabha, which had the effect of sowing the seeds of jealousy and dissension in the mind of Duryodhana as against the Pandavas.

The Fifth Deveen wedded to the Lord was Mithravinda Deveen, the daughter of Raja Deveen, of the Royal house of the Province of Avanthee. The King of Avanthee, who was a partisan of Duryodhana, proclaimed a Swayamvara for Her wedding, the

result being that she was carried off by Force by Lord Sree Krishna and married in the Rakshasa Form. Sree Mithra Vinda Deveen was born with the essence of Saraswathee Maha Deveen, (सरस्वती) another Queen of Lord Vishnu in the scale of creation.

The Sixth Queen of Lord Sree Krishna was Nagnagitheen Deveen, also called Satya Deveen. She was the daughter of Nagnagith, King of Kosala, a very pious King. She was born with the essence of Savithree Maha Deveen, the presiding Deity of the Vedas, also called Veda Savithree (वेदसावित्रीदेवी). This King advertised a very difficult Dowry for Her wedding, which consisted in overpowering seven bulls of the greatest might and fury. Lord Sree Krishna repaired to his capital and was very warmly received by the King, who submitted to the Lord the condition precedent for winning the hand of the bride. Several Kings who had attempted the trial had been repulsed by the bulls, and severely injured and shamefully failed. Lord Sree Krishna assumed seven physical Forms and fought with each of those furious bulls and reduced them to subjection. King Nagnagitheen was highly pleased and married his Divine (वेदसावित्री) Veda Savithree to the Veda Purusha (वेदपुरुष) in Lord Sree Krishna and presented his Divine Son-in-law with thousands of cows, elephants, horses, chariots, and soldiers, and a number of maid servants in honour of this Union. The Kshetriya Kings, who attended the Swayamvara, became touched with jealousy and turned against the Lord, but were easily cowed down by Arjuna, who accompanied the Lord for the occasion.

The Seventh Queen wedded to the Lord of Dwarka was Bhadra Deveen, the daughter of the King of Kekaya, and a niece of Sree Krishna. She was also won by the Lord in a Swayamvara.



The Last and Eighth Queen, with whom Lord Sree Krishna of Dwaraka was wedded, was Lakshana Devée, daughter of the King of Madra. She was born with the essence of Thulasee Mahalakshmee Maha Devée (तुलसीदेवी), one of the Queens of Sree Maha Vishnu in the scale of creation. Lord Sree Krishna won Her Hand at a very famous Swayamvara held by Her father, which was analogous to that held by King Drupada, for the marriage of his daughter, the Divine Droupadee Devée. The Bride's price here also consisted in a Matsyayanthra, and whoever shot down the Matsya, would win Her Hand. The design was that the Fish, which was hung up at the top of the pillar in the skies, had to be shot down. The fish was not visible, as in the case of Droupadee Swayamwara, but only its reflection could be seen in the waters down below. The candidate had to aim his arrow, at the invisible Fish in the skies, by only looking at its reflection in the waters below. Several Kshetriya Kings and Princes had tried and failed. Jarasandha, King of Magadha, Sisupala, Bheema, Duryodhana and even the famous Karna of the Mahabharata War, all these tried and failed. Even Arjuna also attempted, and he succeeded only in merely touching the Fish by means of his arrow, but could not strike it down. It was left for Lord Sree Krishna to come out with laurels from that mighty assemblage of Kings and Princes and thus show to the whole of the kingly world of the time, that He was the sole unrivalled Archer of the day, with Arjuna next in rank to Himself. The Lord gracefully struck the mark and down came the Fish. There was tremendous jubilation among the Gods, who assembled in the skies to witness the Swayamvara. The King of Madra then married his Daughter to the Lord with great pomp and splendour.

These were the Eight Deves, the eight Prakrithees united with Lord Sree Krishna Parabrahmam, who were rendering services at the Feet of the Avathara Purusha during the period of Incarnation.

Classifying these Eight Deves on the *principle of the Form of Marriage*, we find Rukminee Deves, and Mithravinda Deves married in the *Rakshasa* form of Marriage, while Kalindee Deves was married in the *Gandhara* Form. Adopting the *principle of the conditions precedent* under which these weddings took place, we find that Mithravinda Deves, Nagnagithee Deves, Bhadra Deves and Lakshana Deves have been wedded as the result of *Swayamvara*. The Marriages of Jambavathee Deves and Satyabhama Deves were effected under very difficult or unfavourable circumstances, while that of the Pattapu Queen was a typical example of difficulty. The only three Deves who were *voluntarily gifted* by their parents in *Kanyadanam* were Nagnagithee Deves, Bhadra Deves, and Lakshana Deves, of whom the gift of Lakshana Deves was under the most peaceful and Sattwic conditions. Again classifying them on the *principle of their status*, we find that five of these Deves were the daughters of Ruling Kings, *viz.*, Rukminee Deves, Mithravinda Deves, Nagnagithee Deves, Bhadra Deves and Lakshana Deves. Analysing them from the standpoint of *blood-relationship*, we find Mithravinda Deves and Bhadra Deves closely related to the Lord, being His maternal aunt's daughters, while Satyabhama Deves had a similar blood-relationship. Analysing them again from another standpoint, *viz.*, that of *Personal Love*, we find that Rukminee Deves, Kalindee Deves, Mithravinda Deves, Satya Deves, and Lakshana Deves personally loved the Lord.



I refer to these aspects of the question of Unions, for they have important significances and bearings on the parts played by these Deves in their relations to the Parabrahmam with whom they became wedded, and for whose services they were born. I shall reserve this subtle and mysterious but interesting question for a future volume. I may here only indicate the general features which characterise and illustrate the importance of some of these Unions with the Sree Krishna Parabrahmam.

Let us take up the case of Rukminee Maha Deves, the foremost Queen, in the first instance. She was born with the essence of Mahalakshmee, the Moolaprakrithee (महालक्ष्मीदेवी) in the Supreme Vykuntha. She is the invariable accompaniment of Sree Maha Vishnu, and should be in conjunction with the Avathara Purusha. Her function was to render the usual services to Her Lord and exercise general care and supervision over the Parabrahma Consciousness of the Avathara Purusha. Her presence was essential, and without Her, Parabrahmam becomes powerless and cannot act. The Parabrahma Glory of Sree Maha Vishnu in the Avathara Purusha was constantly in Rukminee Deves's palace only and in no other palace of the other Deves. The Yoga Maya Deves was constantly worshipped by Lord Sree Krishna in Rukminee's palace. It was the Glory (अंश) of Lord Sree Maha Vishnu, which was residing with Rukminee Deves in Her palace, while with the other seven Deves, what was staying and residing, was only His (कला) Kala but not Amsa (अंश). The next important Deves was Kalindee Deves, who was born to Soorya Bhagavan with the Amsa of Ganga Maha Deves (गङ्गादेवी). Her Union with Sree Krishna Parabrahmam illustrates two special significances. As Ganga Maha Deves, She was a great

source of purification and was constantly purifying the Avathara Purusha from all the impurities, which were constantly clinging round Him in the course of the various Leelas of the Lord. As the Daughter of Soorya Bhagavan, she was extremely useful in maintaining the Parabrahma Consciousness of the supreme type in the Avathara Purusha, through Her Father, the Sun, the Mightiest Centre of Spiritual Energy in the three Lower Worlds, and thus maintaining the purity, and intensity of the Higher Parabrahmam in the Avathara Purusha. For, as I have pointed out elsewhere, the essence of Sree Maha Vishnu in the Avathara Purusha did not constantly inhere in the Avathara Purusha. It used to leave the Avathara Purusha occasionally, and go up and reside in the Solar Conscious Energy temporarily and then come down into the Avathara Purusha. Such seems to be the Law of Divine Consciousness and Spiritual Energy, when It comes down into lower planes of Spirituality. There is every risk and danger of Its deterioration, and Its losing in intensity and purity, by virtue of the contact with the impure surroundings in these lower planes. This was the function, this was the Service, rendered by Kalindi Devee.

The next important Devee is Lakshana Devee born with the essence of Thulasee Devee (तुलसीदेवी). This Devee, as we all know, is engaged in Service at the Feet of Lord Sree Maha Vishnu, and a source of great Purification and Retention of Parabrahma Consciousness. Sage Narada was bringing every day one Garland of Tulasee Mahalakshmee from the Lotus Feet of Lord Vishnu of Vykuntha and presenting the same to the Avathara Purusha at Dwaraka, who was wearing the same, every day. This Thulasee Garland had the efficacy of effecting



the necessary spiritual purification and retention of Parabrahma Consciousness in Him.

The next important Devee is Nagnagithee Devee, who was born with the essence of (वेदसावित्री) Veda Savithree and wedded to Sree Krishna of Dwaraka, the Veda Purusha of Avathara Manifestation. Now, Veda Savithree Devee is the Presiding Goddess of the Vedas, the Vedic Manthras, and of Vedic and Spiritual Science. Now Her function in relation to Lord Sree Krishna seems to have been this. I had occasion to point out that Veda Vyasa and his disciples and subdisciples, and the various classes of Rishees, who peopled the country at the time, were constantly offering their Spiritual Thapah and their Vedic Manthras to the Avathara Purusha, who was also the Veda Purusha. But these Vedic offerings have to be made through the proper channel, through the particular Prakrithi, who is in charge of that function. The part therefore played by this Veda Savithree Devee, in the person of Nagnagithee Devee, seems to be that She was receiving the Several Vedic and Spiritual Offerings made by the Several Rishies, and making a Samarpanam thereof to Her Lord Sree Krishna Parabrahmam.

The next Devee is Satya Bhama Devee, who was born with the essence of Bhoo Devee (भूदेवी), the Presiding Goddess of the Earth. She is well-known for Her powers of endurance and unique patience. United with this Goddess, endowed with such a noble quality, Lord Sree Krishna was exhibiting such wonderful patience and equanimity and balance of mind, that He never lost His temper or exhibited any signs of impatience or irritability even on critical occasions. The wonderful patience exhibited by the Lord, when Sage Doorvasa submitted

Rukminee Deveen to the indignity of dragging his car through the streets of Dwaraka, the wonderful balance of mind which the Lord evinced in the Kaurava Sabha, on the occasion of His Embassy to the Court of Duryodhana, who attempted to arrest the Lord and subject Him to indignities, are typical instances. This is only one aspect of Satyabhama Deveen, while there is also another essence with which she was born, *viz.*, that of Sage Doorvasa. It was Lord Vishnu of Swetha Dweepa who was living in Her palace.

Then again, we have the further Union with Mithravinda Deveen, who was born with the essence of Saraswathee Deveen, the Presiding Goddess of Learning. Her function seems to be to assist the Avathara Purusha, along with Veda Savathree, in expounding the Bhagavad-Gita and other Githas, which the Lord revealed to the world. The remaining Deveen is Bhadra Deveen, who is probably Swaha Deveen, the presiding Deity of Havirbhagams in Yagnams. Her function is to carry all the offerings made at Yagnams through Homams and consecrate them at the Feet of the Yagna Purusha. Her function in the present Avathara seems to have been to consecrate the several Yagnams performed in the land by the various Rishies and by Akroora, to the Yagna Purusha in our Lord Sree Krishna. Then, we have Jambavathee Deveen, born with the essence of Parvathee Deveen, to do service to the Glory of Lord Siva, which was brought down by Yoga Maya Deveen from Kailasa.

These seem, to my humble mind, to be the various functions, for the discharge of which, all these weddings took place between these Eight Devees and Sree Krishna Parabrahmam, and I shall discuss this question in greater detail in a subsequent volume. The life at Dwaraka was so very difficult and subtle,



the future Avathara purposes were so very complicated and hard, that Lord Sree Krishna had to be fully prepared for the gigantic task of fulfilment thereof.

Now, it will be quite appropriate in this connection, to discuss and expound the Manifestation of the Prakrithi Element in the Universe in Her various Aspects. I have already expounded the Parabrahma Manifestation in the Universe in my earlier Chapters on Brindaranya Krishna. The Avathara of Sree Krishna would not become fully intelligible, without an Exposition of the fundamental manifestation of the Prakrithi in the scale of creation, side by side with the Manifestation of the Supreme Parabrahmam. The process of Creation or projection is said to be as follows :

Prior to all Srishti (सृष्टि), there was originally, only One without a Second (एकमेवाद्वितीयं ब्रह्म), the Supreme Sanathana Parabrahmam only, *the One without a Second*. There was merely Thejah (Light) pervading the whole Universe and shining brilliant like the Light of a crore of Suns. In the midst of that Light, there were three Worlds :

- (i) The Goloka, on the top.
- (ii) The Vykuntha below, on the Southern Side.
- (iii) The Sivaloka, on the North, side by side with Vykuntha.

In Goloka, there existed *Lord Sree Krishna, alone and Single without a Second*, the Pastoral Lord, of the age of a *Kisora* (किशोर), i.e., a boy between 5 and 10 years), seated on a precious throne, *the Flute in hand*. This is the *Supreme Sanathana Parabrahmam, the Ultimate Cause of all Causes, the Paratpara*. Lord Sree Krishna saw the Universe void and willed to create or evolve. He first evolved from Himself

Moolaprakrithee, who formed His Left, while He Himself formed the Right. Lord Sree Krishna then evolved from Himself, Lord Paramasiva, Sree Maha Vishnu, Lord Brahma, and several other Deities. He also evolved crores of Gopalas. The Moolaprakrithee manifested Herself in Five Principal Forms, *viz.* :

- (1) Ratha Maha Devee (राधामहादेवी).
- (2) Durga Maha Devee (दुर्गामहादेवी).
- (3) Lakshmee Maha Devee (लक्ष्मीमहादेवी).
- (4) Saraswathee Maha Devee (सरस्वतीमहादेवी).
- (5) Savithree Maha Devee (सावित्रीमहादेवी).

These are the Five Principal Devees in Creation. Next were also evolved Five other Devees of a lower Grade, *viz.* :

- (1) Ganga Devee (गङ्गादेवी).
- (2) Thulasee Devee (तुलसीदेवी).
- (3) Manasa Devee (मानसदेवी).
- (4) Deva Sena Devee (देवसेनादेवी).
- (5) Mangala Chandika Devee (मङ्गलचण्डिकादेवी).
- (6) Vasundhara Devee (वसुंधरादेवी).

Next were evolved a large number of Subordinate Devees of various grades. From Ratha Maha Devee evolved a number of Gopikas, who form Her Constant Spiritual Companions.

Of these Five Principal Devees, Radha Maha Devee, is the Presiding Goddess of the Prana Principle (*i.e.*, Life-principle) in Lord Sree Krishna (प्राणाधिष्ठानदेवी) and is therefore His Queen. Durga Maha Devee is the Presiding Goddess of the Buddhi (Will) principle (बुद्ध्यधिष्ठानदेवी), and is the Queen of Lord Parama Siva of Kailasa. Mahalakshmee Maha



Devee is the Presiding Goddess of the Mind-principle (मनोधिष्ठानदेवी), and is the Queen of Lord Sree Maha Vishnu of Vykuntha. Saraswathee Maha Devee is the Presiding Deity of Lord Sree Krishna's Speech (वागधिष्ठानदेवी), and is the Goddess of Learning. She is also the Queen of Lord Sree Maha Vishnu. The Fifth fundamental manifestation of Moolaprakrithee is Savithree Maha Devee, the Presiding Goddess of Lord Sree Krishna's Speech and the Mother of Vedas, the Manthras, etc., and is the Queen of Lord Brahma, the Supreme Prototype of Brahmas.

Of these five Devees, Radha Maha Devee is the Queen of Lord Sree Krishna of Goloka, the Supreme and Eternal World. The Gopalas of Goloka are His constant companions and attendants, while the Gopees of Goloka are the spiritual companions of Radha Maha Devee. *It was some of these Gopalas and Gopees of Goloka who incarnated at Brindavan with their Lord Sree Krishna of Goloka.* Durga Maha Devee is the Queen of Lord Parama Siva, who was assigned to Kailasa by Lord Sree Krishna, and who has His abode there. Mahalakshmee Maha Devee, Saraswathee Maha Devee, two of the remaining three principal Devees of Creation, Ganga Devee, Thulasee Devee, two of the next order of six Devees are the Queens of Lord Sree Maha Vishnu of the Supreme Vykuntha, where He has His abode, while Vasundhara Devee, the presiding Goddess of Prithvee, is the Queen of Kshudra Virat Vishnu.

Lord Sree Maha Vishnu of Vykuntha plane has been evolved with One Sixteenth Amsa (portion) of the Glory of Lord Sree Krishna, तेजसां षोडशांशोयं कृष्णस्य परमात्मनः । (*Vide Chapter 3, Brahma Vyvartha Purana Prakrithee Khanda*), and is the Fountain Source and Support of the whole Universe with Her innumerable

clusters of Brahmandams. It is from this Lord Sree Maha Vishnu, that the various Kshudra Virat Vishnus of the several Brahmandams have evolved, while from each Kshudra Virat Vishnu of each particular Brahmandam, there evolved Lord Brahma the Creator, and Lord Vishnu of Swetha Dweepa, the Protector, in respect of each Brahmandam, while from each Brahma, has evolved Lord Siva called Rudra. Thus, for each Brahmanda, we have Lord Brahma the Creator, Lord Vishnu the Protector, and Lord Siva the Destroyer. These three constitute the Three Murthees for each Brahmanda. Of course, from each of the principal Devees, Durga, Lakshmee, Saraswathee and from the six subordinate Devees, Gunga, Thulasee, etc., there are various subordinate manifestations in each Brahmanda. All these Devees constitute the fundamental Aspects of Prakrithee Manifestation in Creation, the Original Prototypes, from whom the lesser Devees have evolved. For instance, the Mahalakshmee of Lord Vishnu of Swetha Dweepa is a Subordinate Manifestation of Sree Mahalakshmee Maha Devee of the Supreme Vykuntha, while Parvathee Devee, the Queen of Lord Siva is a minor manifestation of Durga Maha Devee, the Sanathanee Moolaprakrithee of Lord Parama Siva. Lord Brahma's Queen, Saraswathee Devee, is similarly a minor manifestation of the Saraswathee Maha Devee in the Supreme Vykuntha. There are innumerable Parvathees, Lakshmees, Saraswathees, and Gangas, throughout the innumerable Brahmandams and are as many as the Brahmandams themselves; but they are in essence merely subordinate manifestation of the original Five Moolaprakrithees first enumerated. I may also here point out that every male element in the Universe is but a miniature manifestation of Lord Sree Krishna, the Supreme Sanathana Parabrahman, while every



female element is similarly a miniature manifestation of the original Moolaprakrithee.

With this analysis and exposition of the original manifestation of Lord Sree Krishna, the Supreme Parabrahmam, side by side with that of Moolaprakrithee, we can very easily understand and appreciate the mysteries attaching to the Avathar of Lord Sree Krishna and His Eight Deves, previously enumerated by me. The Sree Krishna of Brindavan is the Lord Sree Krishna come down from Goloka, with His Moolaprakrithee, Radha Maha Devee. The Gopalas of Brindavan are His personal attendants at Goloka, while the Gopees of Brindavan are the companions of their Queen Radha Maha Devee. The Brindavan Leelas of Lord Sree Krishna were purely confined to these incarnated souls of Goloka, and that was the reason why the Lord had to take so much special care and trouble for the spiritualisation of the Gopalas and Gopees. The Higher the plane from which souls incarnate, the greater the difficulty of uplifting them and restoring them to their original places.

We have next the Yoga Maya Maha Devee, who is a manifestation of Durga Maha Devee, the Moolaprakrithee, the Vishnu Maya, the Sanathanee Devee. When the Sanathana Supreme Parabrahmam makes an Avathara, it is but natural and reasonable that this Sanathanee Devee should make an Avathara too, and we have Her in this Poornavathara, which would have been imperfect without Her Concomitant Manifestation. Now, I have stated elsewhere that when the Goloka Lord withdrew from the Avathara Purusha after Kamsa Samhara, the Sanathanee Devee went to Lord Parama Siva and brought down His Spiritual Energy to maintain the balance and equilibrium in the Avathara Purusha. The Spiritual

Energy of Lord Parama Siva is the only Energy available for filling up the gap almost adequately since we have that of Sree Maha Vishnu already. His Energy is the only Energy which makes the nearest approach to that of the Goloka Lord. We can now appreciate the full force of the above statements made by me.

Passing on to Lord Sree Krishna at Dwaraka, I have already pointed out that the Avathara Purusha there was constituted as follows :

- (i) Lord Vishnu of Swetha Dweepa, the presiding Deity in the Avathara Purusha.
- (ii) Lord Kshudra Virat.
- (iii) Lord Sree Maha Vishnu of Vykuntha.
- (iv) Lord Narayana of Badarikasrama.

To these should be superadded the Spiritual Energy brought down from Lord Parama Siva and Yoga Maya Dehee.

Now, we have Eight Principal Dehees to the Lord at Dwaraka, and sixteen thousand other Dehees, released from Narakasura's Custody :

- (1) Rukminee Dehee, born with the essence of Mahalakshmee of Vykuntha.
- (2) Jambavathee Dehee, born with the essence of Parvathee.
- (3) Satyabhama Dehee, born with the essence of Vasundhara Dehee.
- (4) Kalindee, born with the essence of Ganga Dehee.
- (5) Mithravinda, born with the essence of Saraswathee.
- (6) Nagnagithee, born with the essence of Veda Savithree.
- (7) Bhadra, born probably with the essence of Swaha Dehee.



- (8) Lakshana, born with the essence of Thulasee Devee.

Analysing these eight Deves, we find four of them are the Queens of Sree Maha Vishnu, *viz.* :

- (1) Rukminee Devee (Lakshmee).
- (2) Kalindee Devee (Ganga).
- (3) Mithravinda (Saraswathee).
- (4) Lakshana (Thulasee).

Veda Savithree is the Presiding Goddess of Parabrahma Consciousness and of the Vedas. She seems to be common to all important Veda Purushas, and Superior Parabrahmams, having been expressly evolved for the protection of Parabrahma Consciousness in the Avathara Purusha. Hence She is a necessary accompaniment to the Avathara. Satyabhama Devee is the Queen of Kshudra Virat. Parvathee Devee is the Queen of Lord Siva, and as we have the addition of Siva Consciousness also at Dwaraka, we have Jambavathee Devee also united to the Lord, while Bhadra Devee, like Nagnagithee Devee is essential for the Yagna Purusha in the matter of receiving Havirbhagams, etc. The 16,000 Royal Princesses have been born with the essence of Ksheera Sagara Lakshmee, the Queen of the Lord of Swetha Dweepa, as I shall show in the next chapter.

*Thus, we see and realise how Sree Krishna Avathara is the Fullest Avathar, the Poornavathara.* All the important Parabrahmams in Creation, all the important Deves in Creation are there, including the Goloka Lord, and Radha Devee. We see how essential and important it is, that the various Deves corresponding to the various Parabrahmams in the Avathara Purusha, should contemporaneously incarnate and become wedded and united to their Lords for the purpose of rendering their Divine Services at His

Feet and assisting Him in the fulfilment of the Avathara Purposes.

Thus, as I have repeatedly asserted, we should never be able to understand this Mysterious Avathara or Its various Leelas, unless we carefully analyse and realise the Real Essences of the three Krishnas, referred to by me. The Avathara, as expounded in Bhagavatha, is shrouded in mystery and has given rise to various criticisms, which will disappear, the moment we have a clear, true and complete conception of the Real Essences of the Avathara and Its vast and mighty environment.

---



## CHAPTER V

The Destruction of Narakasura and the Union of Sree Krishna Parabrahmam with the 16,000 Royal Princesses.

HAVING fully prepared Himself for the future task of destruction, Lord Sree Krishna enters in the first instance on the task of destruction of the most powerful Rakshasa Kings, who were great Siva Bhakthas. These were Narakasura, Banasura, Paundraka Vasudeva, Jarasandha, Sisupala, Danthavakthra, and Salwa. It so happened that these powerful kings should be first destroyed by Lord Sree Krishna Himself, without being reserved for the general destruction at the Great Mahabharata War. These kings, if reserved till the Great War, would form a very mighty and formidable combination on the side of Duryodhana. Besides that, they were great Siva Bhakthas, who stood on a different footing from most of the other Kshetriya Kings and required to be separately dealt with. We have also seen how all these kings had enrolled themselves under the banner of the late King Kamsa, and made common cause with him for the destruction of their common Divine Enemy. The time became ripe for their destruction and the Lord therefore entered for the first time on the fulfilment of the Avathara Purposes of Destruction.

The Question is why did the Lord select Narakasura first for the purpose? The answer is that there had been in his custody sixteen thousand maidens of the royal blood, who were born with the essence of

Sree Mahalakshmee, for purposes of Union with their Lord Sree Krishna and rendering services at His Feet. The Life at Dwaraka would be incomplete without these Divine Princesses and therefore the Lord started, in the first instance, against Narakasura who had kept them under his custody.

Narakasura was the King of the City of Pragjyothisha. He had formed a very strong alliance with the late Kamsa, and tried to overthrow the Lord. The immediate cause of his destruction was the complaint made to the Lord by Indra, to the effect that Naraka had carried off the celestial ear-rings of Adithi, the mother of the Gods, and Maniparvatha from Swarloka, as also the Celestial Royal Umbrella of Varuna. Naraka refused to surrender them, and hence Lord Sree Krishna went over to Naraka's city, accompanied by Satyabhama Devei, who also fought with Naraka, who was ultimately killed by the Lord with His Chakra. Naraka was born to the Goddess of Earth, by Lord Vishnu, during the Varahavathar, and had in him the essence of the Goddess of Earth and of Lord Vishnu. He was no longer qualified to retain those High essences in him and hence was destroyed by Lord Sree Krishna, who drew away from Naraka the Vishnu Energy, while Satyabhama Devei, who was born with the essence of the Goddess Earth, absorbed in Herself the essence of Bhoodevi in Naraka. That seems to be the reason why Satyabhama Devei also took part in the destruction of Naraka. Bhagadatta, the son of Naraka, was installed on the throne of his father.

The Lord then found the sixteen thousand Royal maidens imprisoned by Narakasura in his fort. They all fell in love with the Lord and prayed to Him to take their Hand in marriage, which the Lord did. Now, who are those 16,000 Royal



Maidens? They were all born with the essence of Sree Mahalakshmee, with the essence of Sindhu Sagara Kanyaka of Swetha Dweepa. They had also in them the essence of certain Rishies of the time of Sree Ramachandra, who fascinated by the enchanting Divya Mangala Thejo Vighraha of Sree Ramachandra, asked for a boon of physical enjoyment at the hands of the Lord. That boon was promised to them during this All-powerful, Complex and Mysterious Krishnavathara. A third essence with which these Ladies were born, was that of certain celestial nymphs sent by Indra, to disturb the Austere Thapah, in which Lord Narayana of Badarikasrama had been engaged. These celestial nymphs fell in love with that Divine Rishie and prayed for physical enjoyment. Lord Narayana offered to fulfil their desires during the present Avathara. Thus, we see the sixteen thousand Royal Princesses captured by Narakasura, incarnated with three essences, *viz.* :

- (i) The essence of Lakshmee.
- (ii) The essence of Rishies.
- (iii) The essence of celestial nymphs.

Now Lakshmee Herself had obtained a similar boon under the following circumstances. It has to be borne in mind that in Higher Spiritual Planes, there is no such thing as physical enjoyment between Prakrithee and Parama Purusha. The Suddha Parabrahmam is above all such petty things, but whenever any Devee under the influence of the Thrigunas, cherishes such desires for physical enjoyment, the Parabrahmam, in His All-Powerful and All-Merciful Nature, gives Her an opportunity for the fulfilment of such lower desires in the course of an Avathara, in the subordinate lower material planes. Now what were the circumstances

under which Lakshmee Deveen had obtained such a boon. This requires a lengthy exposition, and we have to carry ourselves back to the days of Sree Ramachandra and Seetha Mahalakshmee and even earlier, to the days of Vedavathee Deveen.

There was a very pious King by name Kusadhwaja in days of yore. To him was born a highly Pious and Spiritual Daughter by name Vedavathee, with the essence of Sree Mahalakshmee. She was so called because She gave expression to Vedic Sounds as soon as She was born. She at once repaired to Pushkara Kshetra and engaged Herself in very severe penance for a period of one full Manwanthara, to become again the Queen of Lord Vishnu, to recover Her legitimate place. An aerial voice was heard by Her to the effect, that in Her following birth, she would become the Queen of Lord Vishnu. She then removed Herself to Gandha Madana Hills and resumed Her Thapah there. Meanwhile Ravana, King of Lanka, happened to go there and seeing the Divine Vedavathee of Celestial Glory, began to make villainous overtures to Her and touched Her. At this, She was greatly enraged and having Cursed Ravana with destruction through Her instrumentality, gave up that Body, rendered impure by the touch of Ravana, and manifested Herself as Seetha Mahalakshmee at King Janaka's capital, Mithila, and became united with Lord Sree Ramachandra, who was an Avathara of Lord Vishnu. We are all familiar with the Story of Ramayana, how Seetha Mahalakshmee became instrumental and assisted Lord Sree Ramachandra in the destruction of Ravana. But there are two important incidents in this Avathara of Seetha Mahalakshmee Deveen, which are material for our purposes. One incident is, just before



Seetha was carried off by Ravana, Hutasana, the God of Fire, appeared before Sree Ramachandra, and with His permission took away the Real Seetha, then with Rama and gave Him a Chaya Seetha (छायासीता), a reflection of Seetha in return. It was this Chaya Seetha who was really carried off by Ravana to Lanka. After the destruction of Ravana, Hutasana brought back the Real Seetha and presented Her to Sree Ramachandra. But Sree Ramachandra, though He continued His Sojourn in the land for ten thousand years after, had to abandon His Prakrithee in Seetha Devee, who consequently went back to Her place in Sree Mahalakshmee. Our Chaya Seetha performed penance at Pushkara Kshetra for three lakhs of years, and manifested Herself as Swarga Lakshmee in Swarloka. It was this Chaya Seetha, who transformed Herself into Swargalakshmee, and who incarnated at Dwapara as Draupadee Devee, the Queen of the five Pandavas. 037518

Thus, we see Seetha Mahalakshmee had a sad turn during Sree Ramavathar. She could not continue Her Union with Her Lord Sree Rama till the close of that Avathara. There was a huge break in the middle. She was abandoned altogether for 10,000 years by the Parama Purusha. This Boon of Union with Lord Vishnu, had been granted to Vedavathee Devee in the course of Her Penance, specially by Katyayanee Maha Devee, the Presiding Goddess who grants Bhadruphalam (भद्रफलं) to all Devees in creation. Seetha Mahalakshmee who was greatly disappointed and distracted at this separation, again prayed to Katyayanee Maha Devee for Her Union with Her Lord, and the boon was renewed to Her, that She would have a Union with Lord Sree Krishna during the Krishnavathara Period. It is that Vedavathee Devee, that Seetha Mahalakshmee Devee, who

manifested Herself as these 16,000 royal maidens, anxiously waiting for their Union with Lord Sree Krishna. Narakasura was really responsible for the fulfilment of this Avathara Purpose, though indirectly and for other motives, in that he was the instrument for bringing together all these 16,000 Devees into one common ground.

This was the mighty and formidable combination of incarnated Beings, with whom Lord Sree Krishna of Dwaraka was called upon to cope, and to whom the difficult boons of physical enjoyment had to be granted. The Rishies are by nature highly pious beings endowed with Thapah and Jithendriyas, *i.e.*, men who have subdued their passions. These 16,000 Devees were born with the essence of Prakrithee, and we can easily realise what such a combination of a Rishi and Prakrithee means in their relation to Parabrahmam. The Rishies of Sree Rama's time seem to have asked for Spiritual Consciousness also side by side with this physical enjoyment. But this additional boon was not granted, as it is apparently inconsistent with the fundamental boon of enjoyment. This was the difficult situation created at Dwaraka by these 16,000 Royal Princesses.

Even in the case of the Eight Principal Devees, the situation was equally difficult, if not more, except in the case of Rukminee Devee, in as much as they incarnated with the Essences of the Principal Devees in creation. No doubt, all these Devees were also engaged in Spiritual Services to the Lord and nourishing Sree Krishna Parabrahmam with such services, but the Life at Dwaraka was also a married Life, the life of an ordinary householder. Rukminee Devee, who incarnated with the essence of Sree Mahalakshmee Maha Devee of Sree Maha Vishnu seems to have foreseen the situation before the



Avathara, and prayed to the Lord for an incarnation with the highest Sattwa quality, so that Her natural place might not be lost to Her after the close of the Avathara. This special boon seems to have been granted to Her by the Lord before Incarnation.

One other special feature of this wonderful Boon of physical enjoyment granted to the Devees of Dwaraka Krishna was, that it should be totally dissociated from the presence of Radha Maha Deveen, the Moolaprakrithee of the Goloka Krishna. The advantages of such a boon and the disadvantages of the presence of Radha Maha Deveen were well known to them and hence the special form in which they asked for it. This the Lord fulfilled to the very letter. This was one of the reasons why Lord Sree Krishna never went to Brindavana during the long course of 114 years. But at the same time, it is noteworthy that the Goloka Lord of Brindavan was totally absent from the Avathara Purusha at Dwaraka, and the Devees had thus been outwitted in their hopes.

It would be interesting to discuss and review the plans of preparation and the counter measures adopted by the Lord in His Supreme Wisdom as against this situation. I have already discussed the difficulties of the other situation involved in the fulfilment of the other Avathara purpose, *viz.*, the destruction of the powerful Rakshasa Kings attached to Lord Siva. We have seen how Yoga Maya Deveen supplied the necessary Energy, the requisite Spiritual Force from Lord Paramasiva of Kailasa, and how through the Syamanthaka Manee, Akroora succeeded in acquiring the Grace and Sanction of Lord Visweswara of Benares. As against the aforesaid situation involved in Dwaraka Life, we have the following

preparations and measures resorted to for the purpose :

(i) Lord Vishnu of Swetha Dweepa had, for a long time prior to the Avathara, been engaged in very stern and severe Thapah, with a view to duly qualify Himself for the efficient discharge and fulfilment of the impending Avathara Purposes. For, when such a Comprehensive and Full Avathara as Sree Krishnavathara was about to come to pass, with the Lord Sree Krishna of Goloka at the Head of the Avathara, all the Subordinate Deities in creation would be very vigilant and watchful and on their guard, to receive and duly execute any orders which might be issued to them by the Supreme Purusha, who would incarnate. The Subordinate Deities would generally be in the know of the various Avathara Purposes and of the mode of preparation for the fulfilment thereof. Lord Vishnu of Swetha Dweepa being the Lord of the Earth, immediately and directly connected with its administration, He would be the First and Foremost to be on His Guard and duly prepare Himself. It seems to be this Lord Vishnu in the Avathara Purusha, who was really fulfilling these boons of physical enjoyment to the Deves of Dwaraka. I do not mean or intend any disparagement to the Deves of Dwaraka, for whom I have the Highest Respect, Veneration, Devotion and Reverence. They form the Principal Deves in creation and occupy the position of Mothers in the scale of creation, before whom, this insignificant Self is absolutely nothing, not even fitted to touch the Holy Dust of Their Divine Feet. But as a devoted Bhaktha, engaged in the true exposition of such a Difficult and Complex Avathara, I feel it my humble duty to give proper expression to the various situations and circumstances under which the



Supreme Parabrahmam was called forth to Function and Act. I therefore humbly call upon the learned readers of this Book to take all such connections in such a Spirit of Deep Reverence, Devotion and Humility which I have been careful to give expression to. Lord Sree Maha Vishnu of Vykuntha had nothing to do with any of these Boons, although He was in the Avathara Purusha for other purposes. He always confined Himself to Rukminee Deveen's palace, which was His proper place of Residence and was constantly worshipping Sree Yoga Maya Deveen, who was the Chief Agent in the fulfilment of the Avathara Purposes.

(ii) The other Divine preparation for the Impending Avathara was that made by Sree Yoga Maya Deveen who, as I have stated, engaged Herself in the practice of Yoga and duly qualified Herself for the fulfilment of the various difficult Avathara Purposes.

(iii) I have also already referred to the preparations made by Veda Vyasa and His disciples in consultation with Lord Brahma, the Creator, for the diffusion of Vedic and other spiritual knowledge throughout the land against the Advent of the Avathara.

(iv) In my chapter on Kaleeya Mardana, I have referred to the efficacy, the spiritual benefit derived by the Avathara Purusha, by virtue of the Divine Trample and Dance on the Celestial Gems imbedded in the expansive hoods of Kaleeya. There, I pointed out that that Famous Dance furnished a Lepam, a Spiritual Pigment for the Lotus Feet of the Avathara Purusha, which served, as it were, as a Bad Conductor of the Spiritual Energy in Him. That Spiritual Pigment protected the spirituality in Him from being easily communicated to or absorbed by other Beings with whom the Parabrahmam might come

into physical contact. There was every risk and danger of the spiritual currents in the Avathara Purusha being drawn off and absorbed by the various Prakrithees, with whom Lord Sree Krishna of Dwaraka had to constantly associate Himself and come into direct physical contact. The Kaleeya had been living a married life in company with innumerable wives, and had specially acquired those Gems for the special purpose. There is always a very strong tendency in Prakrithee to attract and absorb in Herself the Spiritual Force and Consciousness from the Purusha, the Parabrahma Consciousness to which She is constantly attached. There was such a risk to the Sree Krishna Parabrahmam at Dwaraka at the hands of the innumerable Deves there.

Such a risky situation was made perfectly secure by means of two other remedial measures, *viz.*, the Strict Yoga Practice at Mathura, by the Mathurapuri Krishna, the addition of a large amount of Atmarama Thapah from Lord Parama Siva, and the Yoga Maya Devei, who constituted the Highest and most Powerful Hand-Mind to the Avathara Purusha. The Highest Manifestation of the Lord was solely confined to Rukminee Devei's palace. She was the Fullest Incarnation of Sree Mahalakshmee, the Natural and Legitimate accompaniment of the Lord. There the Lord was daily worshipping the Yoga Maya Devei, who handled the difficult situation involved in Dwaraka Life with the utmost tact and skill. What the Lord Himself did was, that He assumed as many Forms of Sree Krishna as the Deves themselves, and each Krishna was residing in the house of each Devei. The wonderful part played by the Yoga Maya Devei in these Dwarakapuri Leelas was that She was enchanting and bewildering the Devei Samooaham, by means of Her own superior bewitching influence,



and never allowed Sree Krishna Parabrahmam to be bewitched or enchanted by the alluring and mighty Prakrithee environment around the Lord. This Yoga Maya Devee was the Manifestation of Durga Devee, the Supreme Moola Prakrithee, the Presiding Queen of the various Devees in Creation, next to Radha Maha Devee. All other Devees are subordinate to Her. Moreover, She is the Queen of Lord Parama Siva, who is nothing but Penance and Thapah of the purest and sternest type. It is no wonder therefore that such a Devee wonderfully coped with the situation and gave intense satisfaction to the Avathara Purusha by means of the efficient and satisfactory manner in which she helped the fulfilment of the various difficult Avathara Purposes at Dwaraka.

Lord Sree Krishna of Dwaraka thus united Himself with the various Prakrithees, and entered on the active task of fulfilment. But one peculiar difficulty arose in connection with Rukminee Devee. As the Foremost of all the 16,008 Queens of the Lord, as His Patta Mahishee, a feeling of vanity and pride came upon Her and began to overpower Her Mind, a feeling which would naturally arise, out of such an exalted and supreme position occupied by Her. The one Central Figure of Dwaraka, nay, of the whole of Bharatavarsha of the time, was the Supreme Lord Sree Krishna, the Paratpara. The whole world of the times knew that full well. The noblest Kings, the greatest Rishies, including Devarshies were paying their Homage to the Avathara Purusha as the Supreme Lord. Some of the eight Queens were the daughters of noble Kings, and all of them were born with great spiritual glory. As the Presiding Queen of such a Universal Lord, and the First and Foremost of this mighty Host of Queens, Sree Rukminee Devee

was touched with feelings of pride and vanity, on account of Her position and the unique Favour and Grace with which the Lord had been treating Her, although She was not at all wanting in that deep Devotion and Veneration for Her Lord. Lord Sree Krishna resolved to remove from Her Mind such petty and unworthy feelings, which would ultimately have serious effects upon Her Avathara, and might tend to distance Her from Her legitimate rank and place as Mahalakshmee. I have laid down, oft and on, that even Gods under the play and influence of the Three Gunas, begin to lose their Divine Consciousness, and Spirituality, and run the risk of losing their natural seats and offices. The relations with the Parabrahmam, with the Paratpara should be maintained with the utmost strictness and rigour. The slightest room should not be allowed for the play of the baser Gunas. Mahalakshmee Deveen had asked for a special boon before Incarnation, that She should during the Avathara, be able to maintain the highest Sattwa and be enabled to retain Her place without any fall. For, the slightest deviation from the Divine Principles, the slight touch of the play of any of the lower Gunas, would entail a fall, with the result that the incarnated Deity would run the risk and be unable to go back to Its original place. With this noble object in view, Lord Sree Krishna, in His unbounded Mercy, wanted to set Her right and began to indulge in playful talk about the unsuitability of His own match. He began to explain, how Sisupala, Jarasandha, Salwa and others were reigning Kings with kingdoms and empires, and how they were a better match for Her than His own Self, who had no Empire or any other worldly vestige. At this unusual and unpalatable talk from the Dear Lips of Her Lord, Rukminee Deveen broke forth into a flood of tears, which drenched Her whole bodily frame, and



fainted. Soon, the Lord raised Her up and embraced Her and consoled with Her. At this embrace, Rukminee Devée recovered Her Divine Consciousness fully and appealed to the Lord in the most pathetic terms for everlasting Devotion to the Lotus Feet of the Lord. This was granted, and Rukminee became free from pride and Vanity and thenceforward was on Her guard and conducting Herself with the greatest care and caution.









